

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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CONDITIONS.

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BURMAN MISSION.

From the American Baptist Magazine.

MR. JUDSON'S JOURNAL.

Continued from page 188.

MR. WADE'S LETTER TO THE CORRESPONDING
SECRETARY.

Maudlamyng, Jan. 31, 1829.

Rev. and dear Sir,
I have now the pleasure of acknowledging the receipt of your kind letter, dated, May 27th, 1829, together with other communications, Magazines, Heralds, &c. for which I feel greatly obliged to you.

In our public labors, we divide our time and attention in preaching in the neighboring villages, in the district of Letha-Mahzoo, and in revising the translation of the New Testament in Burman. In Letha-Mahzoo, we hope God has begun to pour out his Holy Spirit.

On the 12th inst. one person was baptized, and on the 25th, three others. Of those last baptized, one is the wife of Moung Sanloon, the 2d.; the other two were from Letha-Mahzoo. The evidence of a real work of grace on their hearts, is rendered unquestionable by the manner in which they sustain persecution; one of them has borne the reproach of being a disciple of Jesus for several weeks past, though not actually baptized; the other was turned out of door by her husband, as soon as he was informed she had really received baptism; he took from her every thing, even her sucking child, but she bears all quietly, and is full of joy. A few days since, one of us went down to Amherst, preached there on Lord's-day, and returned on Monday. Mah Kai, one of the disciples living in that place, was absent; the other two, Mah Loon-by, and Me Aa, he saw, and exhorted them to persevere in their profession and strive to grow in grace. Every Lord's-day, Me Aa, (one of Mrs. Wade's scholars) reads the Scriptures to the others, and to all who will listen, at the same time explaining what she reads, as far as she is able. Mah Loon-by, has a share in the blessings of persecution and reproach for Christ's sake; her enemies are chiefly of the Catholic order, to whom she formerly belonged. Some of her family seem to have become hopeful, pious and desire baptism.

Mrs. Wade finds so much to do among the women, that I expect she will be obliged to abandon the school, unless other females come soon to her assistance.

Let the Board, and every one who desires the Gospel to spread in Burmeh, continue to pray for us, day and night, for the Lord will answer their prayers. More help is greatly needed; we cannot, if we labor with all our might, do half which we see to be done. The printer here and press ought to be this moment at his work.

With great respect to the Board, I remain your servant in Christ.

J. WADE.

ENGLISH BAPTIST MISSION.

Mr. Thomas, a Missionary at Calcutta, thus writes the Secretary:

Feb. 10, 1829.

"From the observations I have been enabled to make, the prospects of usefulness are brighter than ever; and could there be more undivided attention paid to the Hindoo and Mussulman population, I am persuaded there would be a return that would gladden every heart.—But there are so many things that press on the few hands here, that the time and attention given to labors among these classes of people, are far from adequate. Still there is good done. I hope among the Mussulman hearers, inquiry is progressing and convictions take place. Among others, there is a man who has called on me twice, and attended the means a good while, who has read the New Testament and other portions of the Word of God with considerable attention. He called on me on Saturday last, and occupied a good deal of time in reading and conversing about Jesus Christ. He had marked down some passages from the New Testament in which references are made to some part of the old, which he had not seen, and asked me respecting them. He seems to have little or nothing to say about Mahomed, and owns that he can find no traces of him, or prophecies relating to him in our Scriptures.—I endeavored to impress his mind with a sense

of the evil of sin, and the need we have of a great and Almighty Saviour. Oh, that he may prove a chosen vessel.

"We have lately had many applications from villages eastward of Calcutta. One or two of us have been there with brother Carnpeit, and I am happy to inform you that every visit has been more & more pleasant. We are having two Bungalows built; one to serve for a school-room and place to preach in, and the other to afford accommodation to any who may go there. The people are poor fishermen, but very desirous of instruction. We hope it is one of those doors of usefulness the Lord sometimes opens to his servants. O pray for these villagers, and the attempt made to turn them from darkness to light. I spent one day there with brother Carnapeit, and intend shortly to go again.

"I was much affected when there, at seeing the *earthenware gods* put in the fields near their dwellings; and also at looking into two idol houses in another village. In one of these an image was placed that is nothing more or less than a personification, or rather deification, of the *cholera*, that disease by which thousands are yearly taken off. Two other figures were painted over this, representing two persons ill with the cholera, in the act of vomiting; an old cocoanut was placed near the idol, as an offering to it.

"You will be pleased to learn that, after a long and rough passage, our dear brother Yates has safely arrived in India, to the no small joy of all. We feel, I trust, sincerely grateful to the Giver of all good for having preserved him in going out and returning home, and that he has not only brought him among us again, but in such an improved state of health. He is nothing like the same person; so far as appearances go, he is likely to live and labor with pleasure to himself and profit to others, for many years. May the Lord of Missions grant that our hopes in this respect may not be blasted; but this is such a health-destroying climate that we rejoice with trembling. It is, however, delightful to reflect that the Lord reigneth, and that climate is subject to his government, and diseases and death are entirely subject to his control.

"Not a single shaft can hit,
Till the God of love sees fit."

"By brother Yates' coming, I trust I shall be in great measure freed from English preaching, and be enabled to apply myself more directly to missionary objects.

"I have been for some time engaged in revising two or three Hindooostane tracts, and correcting the proofs. I find this very useful. I have also been preparing a tract on the death, resurrection, and ascension of Christ. It is a kind of harmony of what is said by the four Evangelists on these important subjects. I hope the tract will prove useful to many.—Before informed you of operations likely to be commenced in villages eastward of Calcutta; they are now begun, a school is just opened.—It commenced on Sabbath morning with 11, and on Monday afternoon there were 32; Brother Carnapeit went on Saturday, and has continued there till now. He writes me that he has many inquirers, and is constantly occupied. May the Lord make bare his arm!"—[Eng. Bap. Mag.]

MISSIONARY SPIRIT OF THE ENGLISH BAPTISTS.

A few weeks since we stated, that the extra subscriptions of the English Baptists for the support of foreign missions previously to the 1st of October had reached the enormous sum of £4,800 (\$21,312.) we now learn from the Manchester Times, that at a meeting in that city on the 19th of October the sum of £1,200 was raised, making in all £6,000 (\$26,640) contributed chiefly as an extra effort by the smallest religious denomination in Great Britain! If we do not misremember it has been lately stated that the whole body of Baptists in England is not equal in number to the annual growth of the American Baptist Church, and yet the whole American Baptist Church does not contribute annually for foreign missions as much as their English brethren have raised in a few months, by this extra effort. May the noble example of the English Baptists excite the zeal of Christians of all denominations in the good work of extending Christianity throughout the earth!

The following is the account of the Manchester meeting as given in the Times—N. Y. Observer.

On Monday evening last, the 19th inst. the annual meeting in aid of the Baptist Missionary Society, was held in York-street Chapel.—The Rev. John Birt, the minister of that congregation, was called to the chair; and after prayer had been offered by the Hon. and Rev. G. H. Roper Curzon, (son of Lord Teynham,) the meeting was addressed by the Rev. Eustace Carey, J. A. Coombs, Hon. and Rev. G. H. Roper Curzon, Rev. W. Roby, R. S. M'All, A. M., Jabez Bunting, A. M., and by Messrs. Fletcher and Hadfield. Mr. Carey, in a most touching and captivating manner, expatiated on the duty of Christians to attempt the conversion of the heathen. He drew an affecting picture of their present miserable condition, and gave some delightful instances of the simple and ardent piety of the native converts. Mr. Coombs, with a feeling, and in terms at once fervent and convincing, avowed a brother's sympathy in the vicissitudes of the Baptist Missionary Society. Mr. Curzon dwelt very forcibly on the necessity of the in-

fluences of the Holy Spirit to the success of all missionary enterprises; and was well sustained by the weighty and powerful appeals of the venerated Mr. Roby. Mr. Fletcher, with a most animated eloquence, vindicated the righteous claims of Christ and his cause over the whole persons and possessions of his disciples; which was followed up by Mr. Hadfield in his vigorous, pointed, and practical style of address. It soon appeared that a feeling was excited in the meeting, similar to that which had operated on some former occasions in this town: and while this was diffusing itself through the audience, Mr. M'All, in a strain of the purest and richest irony, and with his peculiar command over the English language, and over the understandings and hearts of his hearers, reiterated and reinforced Mr. Hadfield's most striking and pungent remarks, giving to them, at the same time, a most felicitous and irresistible expansion. The flame soon broke out; and Mr. Hadfield having made a commencement with a liberality as unrestricted as his Christian affections, other friends soon followed, and about £1,040 were raised by the persons then present. During the progress of these contributions, Mr. Bunting addressed the audience with his usual suavity of manner and beautiful variety of statement and illustration; and administered in a very high degree, to the holy liveliness of the evening. The lateness of the hour at which the contributions were closed, prevented Dr. Clunie, and other friends, from addressing the meeting. The whole sum raised in connexion with this anniversary, is little short of £1,200. We were much delighted with the catholic and affectionate spirit so evidently displayed at this meeting; where we saw ministers and others, not of the Baptist denomination, not only earnestly pleading the cause of the Baptist Missionary Society, but also liberally imparting to its pecuniary exigencies. This is to "love not in words, neither in tongue; but in deed and in truth."

THE MORAVIAN NEGRO SCHOOL.

A short time since, a naval officer, on a visit to some friends in Edinburgh, mentioned that he had lately been in the West Indies, and had frequently visited the negro schools taught by the Moravian missionaries. He expressed himself much delighted with the intelligence and religious feeling exhibited by many of the children. While inspecting one of these schools in the island of Barbadoes, containing 200 negro boys and girls, a sign was made by one of the children, (by holding up the hand,) intimating that he wished to speak to the master. On going up to the child, who was just eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, (which the officer said he should never forget,) and pointing to a little boy of the same age, who sat beside him, "Massa, this boy says he does not believe in the resurrection." "This is very bad," said the master;—"but do you, my little fellow, (addressing the young informer,) believe in the resurrection yourself?"—"Yes, massa, I do." "But can you prove it from the Bible?"—"Yes, massa. Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' And in another place, 'Because I live, ye shall live also.' The master added, 'Can you prove it from the Old Testament also?' "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.'—And David says, in one of his psalms, 'I shall be satisfied, when I awake, with thy likeness.' But are you sure these passages are in the Bible? Here is a Bible—point them out to us." The little boy instantly turned up all the passages, and read them aloud.—The officer examined several of the classes in the same school, and received answers from the greater part of these little captive negroes, which evinced a degree of intellect, and a knowledge of the word of God, which might make many a British child and British parent blush, amid all the privileges of their own happy land of light and freedom.

THE WALDENSES.

At a time when the British government is reflecting so much for the civil and religious freedom of the subject, and of none more sensibly than of the Catholic, we cannot conceive that it should be beneath its dignity to claim of the ruling powers in Sardinia, the emancipation of the small and persecuted community of the Waldenses. It would indeed be an outward sign of the possession of that genuine spirit of Christianity, by which the millions of Ireland have sought to vindicate their right to spiritual and political freedom, were they to present themselves with the charter of emancipation in their hands, and call upon the Duke of Savoy to "do likewise." Let them behold the picture we shall now offer to them of the degraded state of their Protestant fellow-creatures in a Catholic land.

"It is not enough," says one of our correspondents, "that all access to office should be closed against them; every obstacle which can be devised is put in operation to render their social prosperity precarious and impossible. The medical profession is forbidden ground, and the afflictions of the invalid are doubly embittered by the pressure of that general indigence, which precludes their seeking

medical aid from individuals residing at a distance, who cannot find their way to the couch of sickness, but across difficult and dangerous passes. The philanthropy of the Prussian government has at last succeeded in obtaining a license, that an hospital should be erected but, alas! for want of means, that permission must remain a dead letter. Throughout Piedmont it is strictly prohibited to print religious, or even school books, for the use of the Waldenses; they are compelled to abstain from manual labour on Catholic feast-days, and by this their means of substance are woefully curtailed; their whole manufactures are limited to a single establishment for weaving woolen cloth, and two tanneries, neither of which are of much value; they are lodged upon the bare ground, and live upon the scanty produce of grazing; and have so little wherewith to educate their offspring, that a school has been actually closed, because the congregation could not raise the paltry annual pittance of a lous d'or, (16 shillings,) allowed to the teacher!"

[London Paper.]

From the Baptist Tract Magazine.

THE CONVERTED INDIAN.

At a Methodist Missionary Meeting, in New York, Peter Jones, a converted Indian, addressed the congregation in English. The following are some of his remarks:—

"I will tell you how our young men and poor Indians lived before the Great Spirit was merciful to us. You have probably heard in what a miserable state the Indians are, in different parts of the world; how they worship things that are no gods, and how drunken and wicked and savage they were. This, indeed, my Christian friends, was their state before they heard the gospel of Jesus Christ. Those Indians with whom I am more particularly acquainted were wretched beyond description.—

"I am not able to paint out before you how poor, and wretched, and degraded we were, before the Great Spirit lifted us out of this horrible pit, and relieved our miserable condition. When I was living among them formerly, nearly all were drunken; old and young, all had fallen into intemperance, and they were very wicked when drunk. When they were sober and in their right mind, they were peaceable among themselves, and friendly to strangers who came to their camps; but when the fire-waters get into their heads, they want to fight, they feel very big, like white men do when they are drunk. So when the Indians become intoxicated, they abuse one another, and sometimes fly to the tomahawk and butcher-knife; and all this was the effect of the fire-waters in their heads; they are crazy, and do not know what they do; their heads run round. Many times when drunk they abused their wives and children, and the poor little sufferers often perished in these drunken revels, for want of the care of their parents. I have seen the poor children of drunken parents crying for bread; and frequently on rising from their drunken fit they have found their children dead, frozen, or starved, while father and mother were drunk.

"In this manner we were melting away like snow before the sun; our numbers, once great, have been reduced to a handful. This causes us to mourn when we see the devastation these fire-waters have made among us; we mourn over our fathers who fell victims to this poison, which has slain them by thousands.

"The poor Indians, while so abject, wretched, and filthy, living without God and without Christ, did not know the Great Spirit; they had no idea of heaven. But now let me say, that although, we were so wretched a short time ago, yet the Great Spirit pitied us. God sent us his good word, and we opened our ears, and endeavoured to open our hearts to all the good words of the Great Spirit; and when we found him to be merciful to us, he delivered us out of our wretchedness, & is now gradually raising us up out of the mire; and now being seated with our white friends in heavenly places in Christ Jesus, this makes our hearts glad.

"My Christian friends, the Lord is very strong and very good; and when he stretches out his arm, he is able to save even the poor Indians. Nothing is impossible with him. He is able to save poor Indians, even so poor, wicked, and wretched, and to forgive their sins, and give them grace to overcome.

"I would wish to tell you all the Lord is doing for our young men, but I can only give you one instance. David Sawyer was one of the first converts on the Grand River; after a few had experienced religion, the Lord touched his heart. His father was then wandering away off on Lake Ontario. He was a stranger to religion, and remaining a slave to drunkenness. David felt great concern for his father and mother; and one day he set off with his blanket in search of his father, to tell him what the Great Spirit had done for him. When he came to his father, he found him intoxicated; he said nothing then, but when he was sober he told him who Jesus Christ was, and how he had blessed him, and how the Indians were getting religion, and concluded by inviting him to go up and see for himself. But he could not prevail on him at that time; so David returned without his father. In a few days he set off again the second time, and then brought his father back with him. David brought him to a meeting, and when he heard the Minister, his heart was broken, he sought mercy, and soon found the Lord Jesus precious to his soul.

His father has been faithful ever since, and is now a useful exhorter and class-leader; and all his family have since been converted to God."

IMPATIENCE A CAUSE OF ERROR.

The first cause of error which needs be mentioned is *impatience*. Truth is usually found to be a mean between two extremes. It is simple, while error is infinite; so that an impatient person has no more probability of obtaining it than a traveller, at full speed, of discovering a valuable jewel which happened to lie unobtrusively beside his path, amidst a thousand pebbles of similar color and dimensions.

To many minds doubt and inquiry are torture. An impatient man cannot suspend his judgment: indifference or mediocrity does not afford sufficient stimulus to his feelings: every thing must be at first sight superlatively disgusting or irresistibly prepossessing.

A person thus disposed will not often deny himself the unwise pleasure of forming and expressing an opinion upon every subject that comes under his most transient observation. It would be ludicrous, were it not morally distressing, to observe the solemn authority with which he utters his edicts upon topics which he no more understands than an insect the mechanism of a watch, upon the surface of which it has accidentally alighted. He cannot perceive the necessity of a minute induction of particulars in order to deduce a general inference; but seeing a little, and presuming a great deal, he precipitately jumps into a conclusion. It is curious to observe how trifling a proportion the little that is seen sometimes bears to the great deal that is presumed, and to contrast the magnificence of the conclusion with the apparent poverty of the premises.

To examine every subject upon which we are called to decide is evidently a reasonable duty; but unhappily it is one far removed from the habits of a large portion of mankind. The suspense of investigation is naturally unpleasant, and it is not without much mental discipline that it at length becomes habitual. In religion especially, though a subject of acknowledged importance, the majority, even of persons otherwise well informed, cannot be brought to submit to the restraint of serious inquiry.

To correct our natural impatience of suspense is one great end of scholastic pursuits; and in consequence, those studies which inure the mind to the fatigue of unprejudiced deliberation have always been considered, even irrespectively of their immediate end, as of high importance. But suspense, simply considered, can never become agreeable. It may be familiarized by custom, and made the companion of our highest pleasures, but it cannot possibly be welcome upon its own account. The pleasure, for example, excited in the mind of a novel reader by an intricate plot, or that of a mathematician by an abstruse series of demonstrations, though necessarily connected with suspense, does not arise immediately from it; for so, how much sooner each of these characters might be interested in his subject, he would never desire to arrive at the conclusion, since his pleasure, which on this supposition, is contemporaneous with his suspense, and dependent upon it, would be thus entirely destroyed. This, however, is contrary to fact; for who, in the midst of an interesting narrative or argument, was ever known finally to close the volume, in order that the pleasures of suspense might not be lost in certainty? On the contrary, the very desire to arrive at the conclusion may be attributed, in a great degree, to the wish of being liberated from the anxiety of suspense.

It is in consequence of the uneasiness of suspense, that when for a time two questions appear almost equally balanced, expedients the most perilous are sometimes employed to produce an imaginary preponderance. The cast of a die, the wanderings of a bird, the casual opening of a volume, and a

self in new absurdities of error. Till the mind has been accustomed to patience amidst the tantalizing delays of suspense, nothing of a permanent value can be ensured.

In no instance, perhaps, are our opinions more likely to be influenced by impatience than in judging of character. We see, in a mixed company, two persons, one of whom appears generous, intelligent, and manly; the other frivolous, insignificant, and self-conceited.—In such a case, it is impossible not to feel immediately a corresponding predilection or contempt, and not very easily, perhaps, not to hint our opinion to our neighbor. But who can say whether a further intimacy, or an inquiry among those who know their real characters, might not soon convince us that the apparently noble qualities of the one were but natural endowments, which served as a passport to imbecility or pride, if not to incorrectness of moral principle; while that which disgusted us in the other was but a defect in manner, of which the individual was unconscious, or which he had already labored to remove?

It is true, indeed, that we may usually form some idea of a person's character by those common rules of judging which are insensibly acquired in general intercourse with society. But induction, however extensive, being necessarily partial, will not always, when individually applied, answer the purposes of truth: nor should we ever therefore decide upon an unknown character, merely because the person to whom it belongs resembles, in some exterior points, another with whom we are well acquainted. The minute varieties of human nature are so indefinitely multiplied, that nothing but individual experience can be a decisive test. Unexpected modifications of character, novel workings of passion, eccentricities, obliquities, and paradoxes innumerable, will occur upon every side, to confound our most specious calculations.

Truth usually lies at an equal distance from the two extremes of party spirit. It is not often that the book which we are requested to read is the most useful or the most dangerous that was ever written; that the person to whom we are introduced is the very best or the very worst man in the world; that the institution which we are requested to patronize is either the most useful or the most injurious that was ever set on foot. Yet such possibly were the descriptions of party zeal, and which are eagerly adopted by that spirit of impatience which always loves to form an opinion, even at the expense of reason and of truth.

The sentiments of an honest and wise man, being the result of calm inquiry, will usually incline towards moderation. Having explored the extremes, he will gladly rest in the mean; as the pendulum, after vibrating from side to side, settles at its centre of gravity and remains unmoved.—Rev. C. Wilks.—*Christian Essays.*

The Baptist Preacher for December, contains a Sermon by Rev. G. F. Davis, occasioned by the death of Deacon Ephraim Robins, of Hartford. Text, Psalms xii. 1. We give the following extracts.

"In the death of Dea. Ephraim Robins, a godly man has ceased, a faithful one failed from among the children of men. Dea. Robins was born in Sutton, Mass. in 1752. He was the subject of very early religious impressions. He has left a manuscript, in which he has given in his own hand a circumstantial account of his conversion to God. From this it appears that he was brought to the saving knowledge of the truth at the age of 15, when he resided in the town of Woodstock, in this state, where God was pouring out his Holy Spirit. "I used," says he, "to frequent the meetings, and my mind was solemnly impressed with divine things, from the commencement of the work, but not effectually until under a sermon where a godly minister was holding up to view the great prohibition there was of God's law, against a participation in the joys of Heaven, while the heart remained in a state of unbelief; and brought into view some of the marks by which the question might be tried by each one individually, whether he was in the faith. It now pleased the Lord to show me my standing, and the lost and undone condition I was in. He showed me the just indignation that existed in Jehovah against sin. This discovery led me to exclaim, I can undone! What shall I do to be saved? I went mourning from day to day in the bitterness of my soul. Months passed away in this state of mind, during which I used to attend the conference meetings and endeavoured by every means in my power to obtain some relief in my distressed condition—O, it seemed as though I should be willing to go mourning all my days, if I could be sure of mercy at last. I wished to be alone and solitary; it seemed as if I was not fit for the company of others, so odious did I appear in the sight of God."

He thus describes the manner in which relief came to his guilty, troubled conscience: "One day, while in the field musing on my sad condition, in the midst of my meditations, these words of our blessed Saviour came to my mind with great power, "In my Father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you." Such divine power and efficacy accompanied these words, such a sense of the love of Christ to sinners, who were burdened and sick of sin, that the burden I had so long felt was at once removed, and a sweet serenity and composure took possession of my whole soul. I was constrained, in the fulness of my heart to cry out, Glory to God in the highest, who has made such glorious provision for sin sick souls. I scarcely knew how to account for such a sudden change. I did not think, at least I durst not conclude, it was conversion; but blessed be God, it was time of refreshing from the Lord to my weary, heavy laden soul."

After this, however, Mr. Robins relapsed into a backslidden state, in which he continued for three or four years. By means of a severe illness, God restored his soul. He gives a long account of his conflicts and trials; but I have only time for an extract, which describes

their happy termination. "The day dawned, which I had never expected to behold. That on such a wretch the light of another day should dawn, filled my soul with amazement:—As I thus lay absorbed in solemn admiration, these words, My grace is sufficient for thee, came with power to my mind, and melted me into a flood of tears. Though I then appeared less than nothing in my own apprehension, my heart was enlarged and my tongue was filled with His praises."

In 1773 he united with the Congregational Church in Windham, and soon after removed with his family to Mansfield, and, by letter, joined the Church of the same denomination in that town. In this connexion he continued six years, and presented two of his children to the minister, the Rev. Daniel Welch, to be sprinkled according to the usages of the sect to which he had attached himself. He was now led by reading the New Testament to question whether there was any scriptural authority for sprinkling, which had been substituted for baptism, and for giving a solemn ordinance of the Christian dispensation to an unconscious babe. The result of his investigation was such as may reasonably be expected in all cases, when the Bible is consulted as the only oracle—a thorough conviction that believers are the only scriptural subjects, and immersion the only scriptural mode of Christian Baptism.

In this state of mind, he visited the Baptist Church in Wilbraham, under the Pastoral care of Rev. Mr. Clark. This Church held to what is called free communion; and the pastor, being acquainted with the religious character of Mr. Robins, invited him to the communion. The reply of Mr. Robins on this occasion, exhibited that which continued through life to be a prominent trait in his character, viz. an unblushing regard to what he considered religious principle—"I think," said he, "I commune with you, as the Saviour does, in spirit; but I do not consider that I am baptized, and firmly believing that baptism is a necessary prerequisite to communion at the Lord's table, I cannot now accept your kind invitation." Thus did he early begin to act the part of an Aquila to his brethren.

He now found himself in circumstances of severe trial. His change of views in relation to the institutions of the Gospel, subjected him to the censures of those with whom he had "taken sweet counsel, and walked to the house of God in company;" and as he had begun to entertain at his house as many of the scattered Baptists as he could find disposed to visit him, some of them were ready to say of him, "they that turn the world upside down have come hither also," and Ephraim "hath received them." At length, finding no justifiable excuse for delay, hearing his adorable Saviour say, "If ye love me, keep my commandments," and having counted the cost of obedience to His mandate, he visited the Baptist Church in Suffield, and having given a relation of his Christian experience, was publicly buried with Christ by Baptism by the Pastor, Rev. John Hastings, and united with that Church in 1778 at the age of 26.

Having enjoyed the blessedness of following Christ himself, and being desirous that sinners should repent, be baptized and be saved, he was constrained to establish meetings at his own house, to which his neighbours and friends were invited to hear the word of God from such ministering brethren as could be obtained. But ministers of the Baptist denomination at that time in this State were, like angels visits, "few and far between." Soon he had a powerful impression that it was his duty to go himself and work in the vineyard of the Lord, and this conviction was seconded by the pressing call of his brethren that God had now raised up around him to engage publicly in the work of preaching the Gospel of Christ to them. After many struggles of mind, he finally submitted, and although encumbered with mercantile concerns, he began publicly to "teach and preach Jesus." The Lord wrought with him. Sinners were renewed, and a Church organized in Mansfield, of which he was appointed Deacon, and like Philip, one of the first seven deacons, who also was an Evangelist, continued to preach Christ to the people. The infant Church in Mansfield called him to the pastoral office, but this office Deacon Robins was never willing to accept.

In 1784 he removed his residence to Suffield, and again united with the Baptist Church in that town. In this place he continued to execute the office of Deacon, and occasionally to preach the word, until his removal to Hartford in 1799. Soon after his removal to this city, it pleased the Lord to pour out His spirit on his family. Three of his children were hopefully renewed, the hope of others revived, and four of them were baptized and added to this Church in 1800. After the Rev. Stephen S. Nelson had resigned the pastoral office of the Church, Dea. Robins supplied this pulpit, the greater part of the time, for three years. But his labors for the salvation of sinners and the edification of saints, were never confined to the place of his residence. He travelled abroad, to make known the Saviour's precious name; and in difficult cases, his counsel and aid were sought by Churches in distant parts of the State.

In preaching, Mr. Robins was plain, affectionate, faithful and often pungent. Many can bear testimony to his skill both in private and in public, in searching out their moral maladies and applying suitable remedies. In his hand, the word of God on many occasions was "quick and powerful, sharper than any two edged sword, piercing to the dividing asunder of soul and spirit, of the joints and marrow, and was a discerner of the thoughts and intents of the heart."

One instance related to me by an eye and ear witness, is worthy of notice. He had preached an evening lecture in this city. The next morning, a stranger called at his house, and accosted him thus: I have called to inquire why you should thus expose me before the public last evening. What have I done to you, that you should take this method to make me appear

odious in this place, where I have but just settled? Mr. Robins replied, my dear sir, who are you? and what is your name? the man returned—do you not know me? You certainly must have known me, either from personal acquaintance or hearsay, or you could never have thus accurately described my character; and I took it very kindly, for I never intended you any harm. Mr. Robins then positively assured him, that he had not the most distant knowledge that such a man existed, until the present interview, and again desired to be informed who he was. The stranger then gave him the desired information, and expressed his astonishment at the delineation of character, so applicable to himself, to which he had listened with so much uneasiness the last evening. Mr. Robins now proceeded solemnly to remind him that God possessed a most intimate knowledge not only of his life, but of the secrets of his heart, and that His truth had been searching his heart. The man listened, and went away apparently satisfied with the preacher, but not so with himself."

SCRIPTURAL REASONS FOR THE OBSERVANCE OF THE LORD'S DAY.

A correspondent has requested us to give in small compass, the New Testament reasons for the observance of the Lord's Day. This we attempt by exhibiting the following facts which may be easily remembered:—

It was a day of assembly: "Upon the first day of the week, when the disciples came together." (Acts xx. 7.)

It was a day when the Lord's Supper was celebrated: "The disciples came together to break bread."

It was a day of preaching, or public discourses: "When the disciples came together to break bread, Paul preached unto them."

It was not, apparently, when it could be avoided, a day of travelling: "Paul preached unto them, ready to depart on the morrow."

It was a day when each was to lay something by, for the relief of the poor saints: "Upon the first day of the week, let every one of you lay by him in store." (1 Cor. xvi. 2.)—This was no local custom, but a general ordinance: "As I have given orders to the church of Galatia, even so do ye." (ver. 1.)

It was the day when the Lord Jesus arose from the dead, and reappeared to his disciples. (Mark xv. 9.)

It was named accordingly; and the name has, in the original, every appearance of having been a term in common use, generally employed for the purpose. "I was in the spirit on the Lord's day." (Rev. i. 10.)

It was the day chosen a second time by our Lord, for a subsequent appearance to his disciples. (John xx. 26.)

It was a day when the disciples met, from the very first. That is, they met on the first Lord's day (John xx. 19;) they met on the second (ver. 26;) and so they went on; for example, a few weeks after. (Acts ii. 1. Compare Lev. xxiii. 16.)

It was the day when the Lord, the Spirit, first descended. (Acts ii. 1—4.)

It was the day when his gracious influences were afterwards especially imparted. (Rev. i. 10.)

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Let us then keep holy this sacred day, with due reverence and solemnity, as being the Lord's ("This is the day which the Lord hath made;") with joy of heart ("we will rejoice and be glad in it;") expecting an especial blessing thereon ("Save now, I beseech thee, O Lord! O Lord, I beseech thee, send now prosperity;") looking for our Lord's presence, especially in his house ("Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord;") proclaiming his Divinity ("God is the Lord, which hath shewed us light;") trusting in his atonement ("Bind the sacrifice with cords, even unto the horns of the altar;") calling upon his holy name, with blessings and thanksgivings ("Thou art my God, and I will praise thee; thou art my God, and I will exalt thee;") and encourage each other to this service ("O give thanks unto the Lord; for he is good; for his mercy endureth forever.")—Columbian Star.

THE SPECIAL BIBLE REPORT.

What progress has been made? On the 14th day of May last, the Am. Bible Society resolved to supply every destitute family in the Union with a copy of the Holy Scriptures, except any that might refuse the heavenly gift. Six Months, or One Fourth Part of the time that is past. Is one fourth part of the work performed? Has one fourth of the country been explored? Have one fourth of the Bibles been printed and bound? Has one fourth of the money necessary for the expense been raised? Have one fourth of the Agents who must eventually be employed, been enlisted in the service? In reply to these inquiries, we have made no accurate calculations. We are not prepared to affirm or deny. But the inquiries are important, and we submit them to the consideration of all who are doing, or who ought to be doing, or who intend to do, something in this cause; especially to those on whom is devolved the office of directing movements or giving an impulse. If in every respect our efforts are in advance of our time, still there is no room for relaxation or remissness; for if the work were fully completed in one year, we might turn our hand to some other labour of love, and many souls might be savagely enlightened who the next year will be in eternity. If our work is behind our time, still we need not despond; for redoubled diligence may yet redeem the time, and accomplish greater wonders than we have dared to hope.

Essex Co. N. Y.—The Bible Society of this county resolved, on the 29th of October, to furnish every destitute family in their limits with a copy of the word of God, in three months from that time.

RELIGIOUS LIBERTY IN THE U. STATES.

The following extract from our public bills of rights, &c. is published in a respectable London paper, with the flattering comments attached:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their consciences. No man shall be compelled to attend, erect or support any place of public worship, or to maintain any ministry against his consent. No human authority ought in any case whatever to control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious societies, or modes of worship." It is not surprising that when an English gentleman of liberal views, arrives in America and reads the above sentiment, he should exclaim, "This law ought to be written in letters of gold and on a pillar of marble!" It is the law of justice. It is the law of wisdom. It is the law which commences and closes the Christian religion. To the high honor of America be it spoken, she is the only country on the globe, where perfect religious freedom exists. This noble law should be comprehended, valued and defended, in the spirit of meekness, by every Englishman. To the young it is particularly recommended, as the foundation of all correct views of freedom.

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EFFORTS OF INFIDELITY.

In this country the affairs of religion seem to be approaching to a singular crisis. Christians of almost every name and character have, for a few years past, been steadily increasing their zeal, their exertions, and their sacrifices for the promotion of the christian cause, and for the support and propagation of their respective systems. The various means and facilities for the accomplishment of their purposes, seem to have augmented in proportion to their zeal; and the vast plans which are now in operation—the immense resources controlled by religious societies—the amount of talent, learning, and numerical force, and the weight of influence, which can be brought to bear upon a given point, are almost without a parallel in history. The consequence is, that Christianity is rapidly extending itself abroad among the nations that had sat in darkness, and its spirit and power are more generally felt and acknowledged among those who have long been its nominal disciples. This is one of the principal factors to which we are to attribute the increasing activity and boldness of infidels. Seeing that the vigorous zeal and perseverance of Christ's followers threaten speedily to "pull down the strong holds of Satan," skeptics and atheists are rousing themselves, and beginning to exert their energies in his behalf. Before the overthrow of the dominion of the prince of this world shall be accomplished, all his hosts who have been called forth to the battle, and marshalled against the soldiers of the Cross for a last and obstinate struggle. Is not the period of this final struggle at hand? Have not the rapid progress and the splendid triumphs of the Gospel, by which the present century is distinguished, already excited the envy and hostility of our spiritual foes? Are they not congregating their forces, planning their schemes, publishing their impurities, and sending out their Rabbahs to deride and blaspheme the Church and its Divine Founder? Yes: they are seizing upon the pulpit and the press, and converting them into engines for the subversion of Christianity. Christians are unblushingly invited to become auditors of those declaimers whose aim is to throw contempt upon our holy religion, and subject the character and office of the blessed Saviour to mockery. Tracts, having the same impious design, are industriously circulated; and deistical books are published and imported, to aid the apostles of infidelity in their work of corrupting the principles and undermining the morals of the community.—All this display of infidelity is perfectly consistent with the fact, that infidelity itself is declining. Like the expiring taper, it blazes brightly just before its extinction. All its remaining strength is concentrated for one last and grand effort. Its once secret friends rally around its standard, avowedly espouse its cause, and unite in the attack upon Bible and Missionary Societies, upon the doctrines and ordinances of the Gospel, and upon the inspired volume itself. In fine, as a dernier resort for enabling them to check the progress of true religion, they are compelled to wage against it an open and undisguised warfare.—But let them assault the citadel of Zion, let the "heathen rage furiously together against the Lord and against his anointed," we have nothing to fear, if we but maintain our zeal, and continue unweariedly to urge forward the great work of publishing to our fellow-men the pure and undefiled religion of Jesus.

From this open hostility one great advantage results to the Church—she knows the enemy with whom she has to contend, learns the points and the mode of his attack, and is able, more readily than at former periods, to distinguish her foes from her friends. The masked infidel, who had long profaned her altars under the guise of a true disciple, now throws off his mask, and "goes out from us," making it manifest that he "was not of us." Thus the Church is providentially purified, and her worst foes are ceasing to be "of her own house." The spirit of atheism, now passing through the land, scatters them from the congregation of the faithful, even as chaff is scattered by the whirlwind.

Another benefit will likewise spring from the impudence with which infidelity dares to exhibit itself to the public eye—Christians will be incited to greater industry, and induced to redouble their exertions, in order to vanquish the wily adversary, and avert the tremendous curse which withers and consumes the land where infidelity breathes its pestilence. The watchmen of Israel, apprised of the threatened danger, will be vigilant at their posts; and the champions of Truth, having girded themselves for the contest in the name of the Lord, will be able speedily to vanquish "the impious crew," and deal a death blow to their power and popularity. So that the cause of the Son of God will eventually gain new strength and new lustre, by having been set in bold contrast with the disorganized and delating systems of human error and folly. The interest of pure and undefiled religion is always endangered by the prevalence of lurking infidelity; but is always promoted and secured

by the secession of skeptics from the Church and by the drawing of a broad line of distinction between those who believe the Gospel, and those who in their hearts reject it. "Better is an open enemy than a treacherous friend."—*Epis. Watch.*

From the Philadelphia Recorder.

THE YOUNG.

Cotton Mather mentions Elliott's prayers, when the question of ministerial inefficiency was discussed in their Synod—"Lord, for schools every where amongst us! that every member of this assembly may go home, and procure a good school in his town! that before we die, we may be so happy as to see a good school encouraged in every plantation of the country."

WAITING FOR GREAT MEN.

The friends of Moral Reform, whoever and whatever they are, and whatever may be their stations in society, must put their shoulders to the work themselves, if they wish to see any thing accomplished. In a republic like ours, prominent men who appear to lead, are in reality pushed on, either to good or evil, by the main body of the people. Let it be made to appear that the middling classes are steadily bent on moral reform, and distinguished citizens will then glide into the current.—This is as much as should be expected of them.

What a burlesque upon republicanism is it, for the people to wait for the bidding of great men, before they attempt the work of preserving liberty! What an ignorance does it betray, of the nature and history of public reformatory. Suppose Nehemiah had waited for the "nobles of Judah," instead of "contending with them?" Suppose the fishermen of Galilee had waited for the "rulers of the people." Suppose John the baptist had waited for Herod, Peter for Gallio, and Paul for Gamaliel and king Agrippa. Suppose Luther had waited for the duke of Bavaria. Suppose Baxter, Wesley, Whitefield, and the puritans had waited for the lords, spiritual and temporal, of the British nation, to take the lead in reform. Suppose the elder Brutus had waited for the patricians. Suppose Tell had waited for the learned doctors of his day, to assert the principles of liberty.—Suppose "the inspired peasant Patrick Henry" had waited for the nobility of Virginia. Suppose the mechanics of our country, our Franklins and our Shermans, had waited for the wealthy and influential gentry who were hesitating between freedom and tyranny. What

For the Christian Secretary.

CHRISTIAN FEMALES EXHORTED TO USE THEIR UTMOST INFLUENCE IN FAVOR OF CHRISTIANITY.

A little attention to ancient or modern history, will convince the reader that women, in all nations, and every period of time, have possessed a large share of influence. Another fact will also be presented to the mind of the reader, that this influence has generally been possessed in an eminent degree by bad women, and the worst of women, and employed by them to promote the cause of lawless ambition, cruelty, injustice, oppression, revenge, and every unhallowed passion of the soul.

If we examine the oracles of God, the same facts present themselves to our view; that women have ever possessed a large share of influence, and that it has generally been exerted for bad purposes; from the first fatal influence which Eve possessed over our common father, to that obtained by the wanton dancer in the sumptuous court of Herod. This is no reflection on the sex, but only goes to prove the universal prevalence of sin, in the whole human family. A few examples of what has been affirmed respecting the existence, and extent of this influence, shall be adduced from sacred history.

Sarah had great influence in the family of Abraham, and doubtless did much in forming the pious and amiable character of Isaac. She is much honored in Scripture, being the only female whose age is recorded at the time of her decease. Honourable mention is made of her in the New Testament, and she is given as an example to her sex. She is called a holy woman, and Peter, exhorting the female converts of his day, says they shall be called her children, as long as they do well.

Abraham and Isaac recognized the extent of this influence, by the exertions they made to obtain suitable wives for their sons. By this influence did Balak, following the counsel of Balaam, gain that advantage over the children of Israel, which he failed to gain by other means.

The women of Midian led them from the worship of the true God, to the worship of Baal-peor; and the anger of the Lord was kindled against Israel; and those that died of the plague were twenty, and four thousand."

Deborah had great influence in Israel; but as she occupied a high civil office, perhaps she may not be considered a proper example.

The influence obtained by a woman over the son of Manoah, child of promise, whose birth was foretold by an angel, is well known. Solomon was the wisest man that has ever lived. His wisdom was celebrated in surrounding nations, and drew to his court "people from all the kings of the earth," and the queen of Sheba came from her far distant country, "even the uttermost parts of the earth," with all her train "of camels, and spiccs, and gold, and precious stones." And when queen Sheba had seen all Solomon's wisdom, she said to the king: "it was a true report, which I heard in my own land, of thy wisdom; but thy prosperity, and thy wisdom, exceedeth the fame which I heard." Yet even he, through the influence of heathen women, had led from the worship of that God, who had endowed him with this surpassing wisdom: and "he went after Asherah, the goddess of the Zidonians; and after Milcom, the abomination of the Ammonites." And he built a high place for Chemosh, and for Molech, and likewise did he for all his strange wives." Who does not recollect the deadly influence which Jezebel, (whose very name has become a proverb,) exerted in Israel through two successive reigns. From such an exhibition of depravity, the mind is relieved by turning to the pious, and gentle Esther, whose influence, with the most powerful monarch then on earth, saved a whole nation from destruction.

The names of many pious women are mentioned, both in the Old, and New Testament, who doubtless exerted a salutary influence in their day, and generation; which the day of judgement will make manifest; but as no particular effects of their influence have been recorded, there would be no propriety in introducing their names here. Abundant examples of the extent of female influence, might be adduced from the histories of Egypt, Persia, Greece, Rome, and modern Europe; but in most instances they have been connected with so much iniquity, it would be a painful task to bring them into review: nor is it thought necessary to dwell longer on a fact, that must be apparent to every attentive observer of communities or families. One more example, therefore, shall close this part of the subject. We probably owe the discovery of America, with all the blessings we now enjoy, as a free, civilized, and christian people, (under God,) to the exertion of female influence. It is well known, that Ferdinand was strongly opposed to Columbus' projected expedition of discovery, and that he was prevailed upon at length to give it his sanction and aid, by the influence of Isabella.

As this influence is possessed by females, and was doubtless bestowed upon them by a wise and benevolent God, as a counterpoise to that authority with which He has invested man, it is of infinite importance, that christian women should exert all they may possess, to promote the cause of Christianity. They have felt its transforming power on their own souls, and can realize the blessings which would attend its extension through the world. It is admitted that some females have lost their influence with their friends who know not the truth, by becoming Christians. Duty often compels them to say things which must be displeasing to the natural heart, and to resist those worldly allurements which are held out to their acceptance. But on the other hand, it must be acknowledged, if christian females were more careful to observe the self-denying duties of the cross; returning good for evil, bearing injuries with meekness, patience, and silence; and manifesting sorrow, instead of anger, at that darkness of mind which they discover in their unconverted friends, these examples

would occur less frequently, and perhaps upon the whole, their influence would not be greatly diminished.

Christian wife, strive, "by your chaste conversation coupled with fear," to win your husband to seek Christ. But if he remain impudent, perhaps through your influence, he may willingly devote a portion of his earthly substance to send the Gospel, with all its blessings to those who are perishing for lack of knowledge.

Christian mother, your influence with your young children is without limitation. You have fed and clothed them from the earliest period: they are your nurse in sickness. You furnish their amusements in health. Your arm they consider a shield from every danger. With your name they associate every thing lovely, and endearing: and to you do they look with feelings similar to those, with which the Christian, in the lively exercise of faith, looks to his heavenly Father. Be interested to make use of this favorable season, to impress divine truth on the minds of your youthful sons. You know not how much may be effected by prayerful exertion, at this early period. Who can tell how much Doddridge owes to a pious mother? or Newton, also? who perhaps, (under God,) may ascribe his conversion and all his subsequent usefulness in the church of Christ, to the pious instructions of a mother, received at four years of age. Why may not you look for a similar blessing? "The arm of the Lord is not shortened." But admitting, that you will not be the honored instrument of giving the world a Newton, or a Doddridge, you know that your sons are to be men, to engage in the active scenes of life, and, in their turn, may have the government and direction of a family of children. If they become pious, and by the blessing of God on your prayerful exertions, so may their children by theirs, and so for many generations down to millennial days. Who, then, can estimate the sum of heavenly glory, which may thus accrue to you.

Once more be entreated to exert your utmost influence with your youthful sons. Let this subject lie nearest your heart, and be the burden of your daily prayers. Lose no opportunity of instructing them in the great doctrines of the gospel, so far as their infant minds can comprehend them. Your influence with your sons will probably be short. If they do not become pious, they will soon receive religious instruction with impatience, if not with anger; and avoid, as far as practicable, the society of a faithful Christian mother, whose love for their immortal souls will not suffer her to be silent.

But this is not all. Your sons may be removed, not only from the parental mansion, but from their native land; and where intercourse, even by letter, may be both uncertain and rare. What feelings must harass the soul of the Christian mother, as she lays her head on her nightly pillow, and sends her thoughts to her far distant son, if she is conscious of having neglected his soul in childhood. She sees him a stranger, in a strange land; surrounded with those whose god is gold, or what is worse, whose god is pleasure; no christian friend to lift the warning voice; no faithful minister to break the bread of life. In a few days, she is destined to hear of his death. Arrested in a moment; in the bloom of youth; in the midst of all his earthly schemes for wealth, or enjoyment; deprived of reason from the first; and hurried, unprepared, with all his sins upon his head, to the bar of God. Self-reproach is the bitterest ingredient in the bitter cup. She feels that she and her son have parted for eternity, and cries out in the anguish of her soul, "O! Absalom! my son! my son! would to God I had died for thee!"

To be continued.

From the Christian Watchman.

PUBLIC RECOGNITION OF A PASTOR.

At South Reading, on Thursday, the 3d inst. the Rev. Joseph A. Warne was publicly recognised as the Pastor of the Baptist Church and Society in that town, with the following solemnities, viz.

Singing. Prayer by Mr. Benj. C. Wade, pastor elect of the Baptist Church, Woburn. Singing. Sermon and Charge by Elder Peak, of South Reading. The Right hand of Fellowship was presented to the Pastor, and an address delivered to the church and congregation, by Rev. Avery Briggs, of Malden. The concluding prayer by Rev. Edward N. Harris, late of Cornhill, (N. S.) Atheneum. Benediction by the Pastor. Doxology.

The discourse was from Acts xx. 24—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the gospel of the grace of God."

DEDICATION.—The new Baptist Meeting-House just completed in New-Rowley, was opened with appropriate religious services, on Thursday, Dec. 3. Prayers were offered by the Rev. Mr. Niles, of Haverhill, Kimball, of Methuen, and Braman of the Congregational Society in Rowley. Selections of Scripture were read by the Rev. Mr. Keely, of Haverhill, and a sermon delivered by Rev. Mr. Babcock, of Salem, on the distinguishing characteristics of Christian worship, from John iv. 23, 24.

It is a neat and conveniently arranged building containing 50 pews and an end gallery for the choir, with a porch and a small tower, presenting on the whole a very inviting appearance. The building Committee, by the most rigid economy, and by giving much of their own personal efforts and attention to the business of its erection, have been able to complete the whole for less than \$1700.—ib.

ORDINATION.

Ordained as Pastor of the Baptist Church and Society in Woburn, on Thursday last, Mr. Benjamin C. Wade, late of Providence, R. I. Select portions of the Scripture were read by Rev. Ebenezer Nelson, of West Cambridge.

Rev. Mr. Jacobs, of Cambridgeport, offered the introductory prayer. The sermon by Rev. Mr. Babcock, of Salem. Rev. Mr. Grafton of Newton, made the consecrating prayer. Dr. Sharp, of Boston, gave the charge; and Rev. Mr. Knowles offered the right hand of fellowship. Rev. Prof. Ripley, of Newton, addressed the Church and Society; and Rev. Mr. Jackson, of Charlestown, offered the concluding prayer.

CHRISTIAN SECRETARY.
HARTFORD, DECEMBER 19, 1829.

We again welcome to our columns our fair correspondent, who has exhorted Christian Females to use their influence to promote Christian principles. It affords us pleasure to observe the attention bestowed by many of this sex, upon the benevolent and Christian objects which are placed before them; and instead of giving their precious time to the adoration and adoration of their persons, are enriching their minds, and using their influence for the furtherance of every good work, both by precept and example. Were all mothers fully sensible of their influence over the will and affections of their offspring, but few years would pass, before the good effects would be experienced in community.

We hope the communication to which we have adverted, will receive the attention of those to whom it is more particularly addressed.

CONGRESS.

We shall hereafter give a sketch (if not a detailed account) of the proceedings of Congress. Mr. Stephen is Speaker of the House of Representatives, and Rev. R. Post is Chaplain.

Death of Dr. Staughton.—Dr. William Staughton, while on his way from Philadelphia to enter upon his duties as President of a newly established College in Kentucky, died suddenly, and was interred at Washington city, the residence of his son, on the 13th inst.—Dr. S. was extensively known, having been for some years President of the Columbian College, in the city of Washington.

NOTICE.

The New Haven Union Conference was to be held by appointment with the B.aptist Church in Stratfield on the 9th and 10th instant. But the weather proving unfavourable there were only a few of the Delegates present. Whereupon it was resolved that another meeting be appointed to be held in the same place on Wednesday the 23rd day of April next, at 2 o'clock P. M.

Previous to that time however the Conference will meet with the first Baptist Church in Saybrook on the first Wednesday in February at 2 o'clock P. M.

Notwithstanding the disappointment by the absence of the Delegates, the season was very solemn and interesting. The second day proved very pleasant, and a crowded assembly convened. Two discourses were delivered, and very solemn exhortations, and prayers intervened. The season was rendered more interesting on account of several instances of conviction and also of recent conversion in the congregation.—Communicated.

POLITICAL.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XV.

The next inquiry will relate to the title conveyed by the first European settlers of Georgia, by the charter of the British crown. There are some people, even in our Republican country, who appear to suppose that there is a wonderful virtue in the grant of a King. But is it not manifest, on the bare statement of this subject, that not even a King can grant what he does not possess? And how is it possible that he should possess vast tracts of country, which neither he, nor any European, had ever seen; but which were in fact inhabited by numerous independent nations, of whose character, rights or even existence, he knew nothing. Many grants to American colonists were bounded by lines running West from the Atlantic to the Pacific ocean. This was particularly the case with the charters of Georgia. Will it be seriously contended that a royal grant of this kind conferred any rightful authority to dispose of their territory the original occupants of the soil? From such a principle it would follow, that all the aboriginal inhabitants might be lawfully driven into the ocean, and literally and utterly exterminated at once; for the European powers, by their proclamations and charters, divided the whole American continent among themselves. But who will dare to advocate the monstrous doctrine, that the People of a whole continent may be destroyed, for the benefit of the People of another continent?

It is very easy to understand, that England, France, and Spain, would find it convenient to agree upon certain boundaries among themselves, so that the subjects of one European Power might not come into collision with the subjects of another. All this was wise and proper; and when it was accomplished, one of these Powers might properly grant unoccupied lands to its subjects; not encroaching, however, upon the original rights of the natives, or the conventional rights of Europeans. For these two purposes, viz. The prevention of strife between new settlers, and the establishment of colonies upon territory not claimed, or the claims to which had been, or might be amicably extinguished—the charters of European Governments were extremely valuable. Further than this they could not go; and the very idea that they could divest strangers of their rights is utterly preposterous.

It is true that the Pope, immediately after the discovery of America, issued a bull, by which the kings of Spain were authorized to conquer and subdue all the inhabitants of the new world, and bring them into the pale of the Catholic church. About a hundred years afterwards, Queen Elizabeth, much in the spirit of popery, issued a proclamation, by which she directed her subjects to subdue the Pagans of this continent. But the people of Georgia will not build upon either of these foundations. None of the Protestant colonists professed to act upon such principles; and the first settlers from England, as a general thing, if not universally, obtained of the natives, by treaty, the privilege of commencing their settlements. Whenever they attempted to get possession of lands by conquest, they did so in consequence of what they considered to be unprovoked wars, to which the Indians were instigated, either by their own fears and jealousies, or by the intrigues of European nations.

It is undeniable, that the English colonists, as a body, and for a hundred and fifty years, disavowed, in principle and practice, the doctrine that the aborigines might be driven from their lands because they were an un-

civilized people, or because the whites were more powerful than they. I have not been able to find an assembly of legislators, anterior to December, 1827, laying down the broad principle, that, in this case, *power becomes right*; a memorable declaration, which was made by the Legislature of Georgia,

Let it be fixed in the mind, then, that the characters of British Kings, however expressed, or whatever might seem to be implied in them, could not divest the Indians of their rights.

The charters of Georgia are cited in the famous case of Fletcher vs. Peck, (6 Cranch, p. 87.) and it may be presumed, that all the parts which have a bearing on this investigation, are there copied.

The first charter was granted by Charles II., one hundred and sixty-three years ago, and embraced all that part of North America which lies between 29° and 36° 12' degrees of North latitude; that is, a tract of country more than five hundred English miles broad, extending from the Atlantic Ocean to the Pacific.

It granted the territory, "together with all ports, harbours, bays, rivers, soil, land, fields, woods, lakes, and other rights and privileges thereto named." So far as appears, the charter said nothing of the native inhabitants. Whether it said anything in regard to them, or not, is immaterial to the case now in hand: for as I have already observed, no man will undertake to maintain the proposition, that the unknown tribes and natives between the Atlantic and the Mississippi, and thence Westward to Mexico, and the Pacific, could have their signature and property justly taken from them by the signature of the British King, in his place of Whitehall.

The right derived from this charter was surrendered to the British crown in the year 1729. Three years afterwards, George II. incorporated James Oglethorpe and others, as a charitable society, which he styled "The Trustees for establishing the Colony of Georgia, in America, with perpetual succession."

To this corporation he granted all the lands lying between the Savannah and Altamaha, and between parallel lines, drawn Westward to the Pacific, from the heads of said rivers respectively, "with all the soil, grounds, havens, bays, mines, minerals, woods, rivers, waters, fishings, jurisdictions, franchises, privileges, and pre-eminences, within the said territories."

In the year 1752, this charter was also surrendered to the crown. A royal Government was instituted in 1754, over the colony of Georgia, which was bounded in the same manner as the tract granted to the corporation above described. This tract embraced all the Northern part of the present States of Georgia, Alabama, and Mississippi, and extended Westward to the South Seas, as the Pacific Ocean was then called.

By the peace of 1763, it was agreed between England and Spain, that the Mississippi should be the Western boundary of the British Colonies. The same year a proclamation was issued by George III., which, among other things, annexed to the Colony of Georgia, what is now the Southern part of the States of Georgia, Alabama, and Mississippi.

The same proclamation contains the following passage:

"That it is our royal will and pleasure, for the present, as aforesaid, to reserve under our sovereignty, protection, and dominion, for the use of the said Indians, all the lands and territories not included within the limits of our said three new Governments, or within the limits of the territory granted to the Hudson's Bay Company, as also all the land and territories lying to the Westward of the sources of the rivers, which fall into the sea from the West and Northwest as aforesaid; and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the lands above reserved, without special leave and licence for that purpose first obtained."

The lands now in dispute between Georgia and the Cherokee are within the description, which is printed in italics; and were therefore reserved "for the use of the Indians." Thus matters remained, so far as the British Government was concerned, till the close of the Revolutionary war. By the peace of 1783, the Colony of Georgia was acknowledged to be one of the independent States of America. There can be no doubt, that the State of Georgia thenceforward might exercise, within her proper limits, all that authority, in regard to the Indians, or any other subject which either the Colony of Georgia, or the British Government might have previously exercised. It is to be understood, however, that any modification of her power, which Georgia made, either by entering into the old confederation, or by adopting the present national Constitution, are to be duly regarded.

There are no means within my reach, by which the claim of the British Government, in regard to the possessions of the Indians, can be accurately known. Nor is it of any consequence that they should be known. Unless they were founded in reason and justice, they could be of no validity; and in regard to what is founded in reason and justice, impartial, disinterested, intelligent men of the present, can form an accurate opinion, as could be formed by the Kings of England.

It is admitted on all hands, and is even strenuously contended for by the people of Georgia, that the Indians were considered by the British crown, as under its protection. From this claim of the crown, it is inferred, that the Indians held their lands by permission of the crown. Now I humbly conceive, that there is too large a leap from the premises to the conclusion. There is a distinction between affording protection and usurping unlimited control over rights and property. How many small states remained for hundreds of years under the protection of the Roman republic? The greatest men in that republic were always proud of their good faith to their dependent allies, so long as these allies remained faithful. The right of retaining their territorial laws, customs, and habits of living was not invaded. How many small states are there at the moment in Europe, possessing a limited sovereignty, and remaining under the protection of larger states, yet exercising the right of administering their own government, in regard to most essential things, as truly as the state of Massachusetts, or South Carolina, administers its own government?

Would it not be safer to infer, that the Indians were claimed to be under the protection of Great Britain, because they had important rights which needed protection? rights which were in danger from the encroachments of other European nations, the avarice and fraud of speculators, and the hostility of neighboring tribes? A guardian is the acknowledged protector of his ward.

It is sound law, therefore, that the guardian is to be responsible for his ward's property; and may set the helpless orphan adrift in the world? The father is the protector of his children; may he, therefore, oppress them, dishearten them, and thus prepare them to become outcasts and vagabonds? A husband is the protector of his wife; may he, therefore, abuse her, repudiate her without cause, and drive her from her own house and her patrimonial inheritance?

As to the power of Georgia within her own limits, some remarks will be made in a future number.

WILLIAM PENN.

From the N. Y. Daily Advertiser.

MEXICO.—We understand that letters have been received in this city from Jalapa, of the date of November 9th, which represent the affairs of the country as very quiet, and encourage commercial enterprises. The conduct which was to leave the Capital on the 8th inst. was to bring an unusually large amount of specie: about two millions of dollars;

lars; and this is a strong indication of a quiet state of things.

POETRY.

LIFE HATH ITS SUNSHINE.

BY J. G. BROOKS.

Life hath its sunshine; but the ray
Which flashes on its stormy wave
Is but the beacon of decay,
A meteor gleaming o'er the grave;
And though its dawning hour is bright
With fancy's gayest colouring,
Yet o'er its cloud-encumbered night,
Dark ruin dips his raven wing.

Life hath its flowers; and what are they?
The buds of early love and truth,
Which spring and wither in a day,
The gems of warm confiding youth:
Alas! those buds decay and die,
Are ripened and matured in bloom;
E'en in an hour, behold them lie
Upon the still and lonely tomb!

Life hath its pang of deepest grieve;
Thy sting, relentless memory!
Which wakes not, pierces not, until
The hour of joy hath ceased to be.
Then, when the heart is in its pall,
And cold afflictions gather o'er,
They mournful anthem doth recall
Bliss which hath died to bloom no more.

Life hath its blessings; but the storm
Sweeps like the desert wind in wrath,
To sear and blight the loveliest form
Which sports on earth's deceitful path.
O! soon the wild heart-broken wail,
So changed from youth's delightful tone,
Floats mournfully upon the gale,
When all is desolate and lone.

Life hath its hope; a matin dream,
A canker flower, a setting sun,
Which casts a transitory gleam
Upon the even's cloud of dust.
Pass but an hour, the dream hath fled,
The flowers on earth forsaken lie;
The sun hath set, whose last rays shed
A light upon the shaded sky.

THERE'S JOY.

BY MISS STRICKLAND.

There's joy! above—around—beneath—
But 'tis a fleeting ray;
The world's stern strife, the hand of death,
Bid mortal hopes decay:
But there's a deeper joy than earth
With all her charms can give,
Which marks the spirit's second birth,
When man but dies to live!

SLAVERY IN THE UNITED STATES.

By the late Rev. C. Wilcox.

This passage is supposed to have been composed, when the author was "looking out upon our nation, on one of her annual 4th of July Jubilees, and seeing her 'sons' of liberty rallying—flourishing the sword—bidding the cannon roar—and exulting because they are free;" when he thus exclaims—

"Your joy is mereless while its glad sounds
From more than half the land return in groans;
Throw down your banners lifted to the sky,
They will not float in this impious air,
Away with feast and song, come, fast and weep—
Away with all defiance and disdain
Of foreign tyrants; humbly mourn our own.
For who are tyrants? they that make men slaves.

With needful food supplied, the slave, say some,
Desires no more, and void of care is blest.
And is it just

To shut him from all rational delight
Until he feel no wants but those of sense,
Then call him happy to excuse the crime?
Or is it then no blessing to be free?
And were they fools who struggled to obtain
Our independence—to throw off a yoke
Far less oppressive than the one we bind
On Afric's sable sons? Are they not tax'd?
Yes! to the very blood that warms their veins.
No rights have they, not one for self-defence.
The master may inflict whatever he will
On this side death: may lash, and maul, and kick
All which these eyes have seen; may chain and
yoke—

And if the sufferer but a finger lift
Against the madman to preserve his life,
The law condemns him, friendless and unheard.

Hail, land of liberty! Come, all ye kings
And tyrants of the world, come near and view
This land of liberty, where men are free
To task, and scourge, and chain their fellow men
At their own pleasure, and without the fear
Of any human bar.

O proud Columbia, hide thy towering head
Low in the dust, in shame and penitence,
Till from thy robes be wash'd the stain of blood;
Then, like a goddess rising from the sea,
Then, rising in thy glory, prove thyself
The queen of earth, the daughter of the skies.'

I see thy glory with prophetic eye,
I see thee with thy crown of many stars
On thy fair head, and clothed in spotless robes,
Moving in state towards the Atlantic shore:
With our hand casting to the waves below
The last of all thy slave oppressing chains,
And with the other holding to thy breast
The book of God. I hear the shouts of joy
That ring from end to end of thy domain.
I hear the sounds prolonged from wave to wave;
And now they strike and echo on the coast
Of joyful Africa. The time will come—
Sure as the groans of earth shall all be lost
In the howlings of millennial bliss—
The time will come, when slavery shall cease.

O for some Wilberforce to lead the van!
To rise and say, "It must and shall be done;"
To rise the hundredth time, unaw'd by frowns,
Undamp'd by failures, and repeat the same,
Till victory crown him with a fairer wreath
Than hero ever won or poet feign'd."

MISCELLANY.

THE MEDITATION OF DEATH.

The end of the present life will speedily come: consider, therefore, in what degree of preparation thou standest for that which will succeed. To-day man is, and to-morrow he is not seen; and when he is once removed from the sight of others, he soon passeth from their remembrance. O the hardness and insensibility of the human heart, that thinks only on present concerns, and disregards the prospects of futurity! In every thought, and every action, thou shouldst govern and possess thy spirit as if thou wast to die to-day; and were thy conscience pure, thou wouldst not fear dissolution,

however near. It is better to avoid sin, than to shun death. If thou art not prepared for that awful event to-day, how wilt thou be prepared to-morrow? To-morrow is uncertain; and how knowest thou that to-morrow will be thine?

What availeth it to live long, when the improvement of life is so inconsiderable? Length of days, instead of making us better, often increaseth the weight of sin. Would to God that we could live well only for one day!—Many reckon years from the time of their conversion; but the account of their attainments in holiness, is exceedingly small.—Therefore, though death be terrible, yet a longer life may be dangerous. Blessed is the man who continually anticipates the hour of his death, and keeps himself in preparation for its approach!

If thou hast ever seen another die, let not the impression of that most interesting sight be effaced from thy heart; but remember, that through the same vale of darkness thou also must pass. When it is morning, think that thou mayst not live till the evening; and in the evening, presume not to promise thyself another morning. Be, therefore, always ready; and so live that death may not confound thee at its summons.

Ah foolish man! why dost thou still flatter thyself with the expectation of a long life, when thou canst not be sure of a single day? How many unhappy souls, deluded by this hope, are in some unexpected moment separated from the body! How often dost thou hear, that one is slain, another is drowned, another by falling from a precipice has broken his neck, another is choked in eating, another has dropped down dead in the exercise of some favorite diversion. Thousands are daily perishing by fire, by sword, by plague, or by robbers!—Thus is death common to every age; and man suddenly passeth away as a vision of the night.

Thou too mayst die suddenly and unexpectedly; "for in such an hour as ye think not, the son of man cometh." And when that last hour is come to thee, thou wilt begin to think differently of thy past life, and be inexpressibly grieved for thy remissness and inconsideration. How wise and happy is the man who continually endeavours to be as holy in the day of life, as he wishes to be found in the hour of death. A contempt of the world, an ardent desire of improvement in holiness, cheerful obedience, self-denial, and the patient enduring of affliction for the sake of Christ, will contribute to raise a pleasing confidence of dying well.

While the mind is invigorated by health of body, thou will be able to do much towards thy purification; but when it is oppressed and debilitated by sickness, I know not what thou canst do. Few spirits are made better by the pain and languor of sickness.

Let not the example of thy friends and relations, nor any confidence in the superiority of their wisdom, influence thee to defer the care of thy salvation to a future time; for all men, even thy friends and relations will forget thee much sooner than thou supposest. It is better to "provide oil for thy lamp" now, before it is wanted, than to depend upon receiving it from others "when the bridegroom cometh;" for if thou art not careful of thyself now, who can be careful of thee hereafter, when time and opportunity are for ever lost? This instant, now, is exceedingly precious: Now is the "accepted time, now is the day of salvation." How deplorable is it, not to improve this invaluable moment, in which we may lay hold on eternal life! A time will come, when thou shalt wish for one day, nay one hour, to repent in; and who can tell whether thou will be able to obtain it?

Awake then, and behold from what inconceivable danger thou mayst now be delivered; from what horrible fear thou mayst now be rescued, only by "passing the time of thy sojourning in holy fear," and in continual expectation of thy removal by death. Endeavour now to live in such a manner, that in that awful moment thou mayst rejoice rather than fear. Learn now to die to the world, that thou mayst then begin to live with Christ. Learn now to despise created things, that being delivered from every encumbrance, thou mayst then freely rise to him. Now subdue thy earthly and corruptible body by penitence and self-denial, that then thou mayst enjoy the glorious hope of exchanging it for a spiritual and immortal body, in the resurrection of the just.

Who will remember thee after death, and whose prayer can then avail thee? Now, therefore, O thou that readest! turn to God, and do whatever his Holy Spirit enables thee to perform; for thou knowest not the hour in which death will seize thee, nor canst thou conceive the consequences of its seizing thee unprepared. Now, while the time of gathering riches is in much mercy continued, lay up for thyself the substantial and unperishing treasures of heaven. Think of nothing so much as the business of redemption, and the improvement of thy state before God. Now "make to thyself friends" of the regenerate and glorified sons of God, that when thy present life shall fail, they may receive thee into everlasting habitations."

Live in the world as a stranger and pilgrim; and, knowing that thou hast "here no continuing city," keep thy heart disengaged from earthly passions and pursuits, and lifted up to heaven in the patient "hope of a city that is to come, whose builder and maker is God."—Thither let thy daily prayers, thy sighs, and tears, be directed; that after death thy spirit may be wafted to the Lord, and united to him for ever. Amen.

CHINESE BURIALS.

The Chinese, if they do not much reflect upon a future state, have yet a great desire to be buried in a good coffin; and in some, this amounts to such a passion, that their life must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that, when he beholds the remains

slavery, to buy a good one for his father, whom, perhaps, he neglected while alive; as in occidental countries we raise monuments to genius, when it is dead, that we suffered to languish in want while it lived. Where the coffin is splendid, the funeral is, of course, magnificent;—and if a family is unable to bury its dead in a suitable, that is, in a sumptuous manner, the bodies are kept sealed and glazed in the coffin, until more favorable times, it may be for twenty years.

In a country where death is so much honored, there must be a code of funeral ceremonies. The first part of a funeral is somewhat like an Irish burial, and consists in howling, in which all the mourners and friends are expected to bear a part. After a few howls, judiciously varied, some refreshments and tea. The funeral procession is led by music, and has banners, streamers and images. The eldest son walks with a stick, as if to intimate that he is overcome with grief. Their dead are buried in places that do more credit to the living than our sombre grave yards. It is an amiable weakness in the survivors, to suppose that their deceased friends may be gratified with tomb in a pleasant spot; some airy hill shaded with trees, where they themselves may linger to muse and commune in spirit with the departed. When a friend is dead, it strikes upon our hearts to remember how we misjudged him, and how ill we requited his kindness. We forget his failings before we have covered him with earth, and remember only what is amiable. We recall the thousand times that he preferred our happiness to his own, and our harsh return for what was kindly meant. He is beyond the reach of our vain regrets, and late remorse; but it is some relief to a wounded spirit to lay him in a shaded spot, and "manus plenis" to scatter flowers upon his grave. Excuse me for this digression, but I feel what I write. I am myself lacerated by this vain regret and late remorse. I would give ten years of life that I might recall from death, for one month, a friend who never knew how much I loved him, if he judged me with half the severity with which I now condemn myself. He lies in the deep sea where flowers cannot be scattered, or inscriptions graven, and I have no monument for him but these lines of self-reproach, that I have written in sorrow, and you will read with indifference.—*Bost. Cour.*

ECCLESIASTICAL ANTIQUITIES.—Under this head the London Literary Gazette of the 18th of July, gives an account of a curious relic of antiquity, which has been recently discovered in the tomb of St. Cuthbert, at Durham, and thence transferred to the Tower in London. It is a part of the pontifical vestments of a Bishop, consisting of a maniple and stole, in excellent preservation, which are ascertained, by an inscription in embroidery perfectly legible, to have been the gift of Alfred to Frithstan—a circumstance, says the Gazette, that at once fixes their date to the earlier part of the tenth century. Notwithstanding that these vestments must have been "quietly inured" for nearly nine hundred years, yet the gold lace, which, from the account, seems to have been constructed solely of fine gold wire, with no admixture of silk, it is said to retain its metallic colour and brilliancy almost as freshly as if just fabricated; and the material on which it is wrought, is said to have suffered but little from decay. The antiquity of this pontifical robe is rendered certain by the fact, that in the whole catalogue of English Bishops, there is but one of the name of Frithstan, and that contemporary with him there were three noble ladies bearing the appellation of the donor, one being a daughter of King Alfred, another his daughter-in-law, and the third his granddaughter. The figures wrought in embroidery on the vestments are said to afford a curious and pleasing illustration of the costume of the period.—*N. Y. Eve. Post.*

ON BROODING OVER INJURIES.

There are those who never will suffer an injury to pass away from their remembrance. They are continually brooding over it in secret, aggravating it with a thousand imaginary circumstances, and preventing time from healing, by tearing open the wounds it inflicts, and causing it to rankle and fester anew. The anger which a sense of injury caused, burns fiercely against him who gave it, and is quickened by every fresh remembrance. Soon every little error and infirmity that belongs to him is magnified beyond bounds; nothing appears in his character but malice and wickedness; and thus the feelings of resentment, which perhaps a trifling injury had excited, and which a moment of reflection might at first conceive the consequences of its seizing thee unprepared. Now, while the time of gathering riches is in much mercy continued, lay up for thyself the substantial and unperishing treasures of heaven. Think of nothing so much as the business of redemption, and the improvement of thy state before God. Now "make to thyself friends" of the regenerate and glorified sons of God, that when thy present life shall fail, they may receive thee into everlasting habitations.

Who will remember thee after death, and whose prayer can then avail thee? Now, therefore, O thou that readest! turn to God, and do whatever his Holy Spirit enables thee to perform; for thou knowest not the hour in which death will seize thee, nor canst thou conceive the consequences of its seizing thee unprepared. Now, while the time of gathering riches is in much mercy continued, lay up for thyself the substantial and unperishing treasures of heaven. Think of nothing so much as the business of redemption, and the improvement of thy state before God. Now "make to thyself friends" of the regenerate and glorified sons of God, that when thy present life shall fail, they may receive thee into everlasting habitations."

Live in the world as a stranger and pilgrim; and, knowing that thou hast "here no continuing city," keep thy heart disengaged from earthly passions and pursuits, and lifted up to heaven in the patient "hope of a city that is to come, whose builder and maker is God."—Thither let thy daily prayers, thy sighs, and tears, be directed; that after death thy spirit may be wafted to the Lord, and united to him for ever. Amen.

N. C. S.

FORGIVENESS OF INJURIES.

Is there a man who, if he were to stand by the death bed of his bitterest enemy, and behold him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that, when he beholds the remains

of his adversary deposited in the dust, feels not in that moment some relents at the remembrance of those past animosities which mutually embittered their life? "There lies the man with whom I contended so long, silent and mute forever. He is fallen; and I am about to follow him. How poor is the advantage which I now enjoy? Where are the fruits of all our contests? In a short time we shall be laid together; and no remembrance remain of either of us under the sun. How many mistakes may there have been between us? Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment seat of God shall I be found innocent and free from blame, for all the enmity I have borne to him?" My friends let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death! Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number by rushing into unnecessary contests with one another.—*Blair.*

ENCOURAGEMENT TO MOTHERS.

Leigh Richmond was born at Liverpool, on January 29th, 1772. It was his privilege to have most estimable mother, endowed with a superior understanding, which had been cultivated and improved by an excellent education and subsequent reading; and who, with considerable natural talents and acquirements, manifested a constant sense of the importance of religion.

This affectionate and conscientious parent anxiously instructed him, from his infancy, in the Holy Scriptures, and in the principles of religion, according to the best of her ability—a duty which was subsequently well repaid by her son, who became the happy and honoured instrument of imparting to his beloved mother clearer and more enlarged views of Divine truth than were generally prevalent during the last generation. It seems highly probable that the seeds of piety were then sown, which, in a future period, and under circumstances of a providential nature, were destined to produce a rich and abundant harvest.

Ye that are mothers, and whose office it more peculiarly is to instil into the minds of your offspring an habitual reverence for God, and a knowledge of the truths of the gospel, be earnest in your endeavours to fulfil the duties which Providence has assigned to you, and which your tenderness, your affection, and the constant recurrence of favourable opportunities, so admirably fit you to discharge.—Consecrate them to God in early youth; and remember that the child of many prayers is in possession of a richer treasure than the heir of the amplest honours and the highest dignities; for the child of many prayers can never perish, so long as prayer is availing. To faith all things are possible, and the promise stands firm. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. xliv. 3. Pray, then, for them and with them. There is an efficacy in the bended knee, in the outstretched hand, in the uplifted heart, in the accents of prayer issuing from the lips of a mother, supplicating God to bless her child, which faith may interpret for its encouragement, and the future shall one day realize. There is also a solemnity in the act itself peculiarly calculated to elicit all the best feelings of the heart, and to quicken it in the diligent use of the means best adapted, through Divine mercy, to insure the blessing.

Discouragements may arise—impressions that once excited hope may vanish—the fruit may not be apparent; yet, in after times, under circumstances of the most unpromising nature, amid scenes, perhaps, of folly, vice, dissipation, or in the more sober moments of sickness and sorrow, the remembrance of a praying mother may present itself with overwelling emotions to the heart. The events of early days may rise up in quick succession before the mind, until the long lost wanderer, recovered from his slumber of death and sin, may live to be a monument of the pardoning mercy of God, and his last accents be those of gratitude and praise for a pious mother.—*Legh Richmond.*

THE DIFFICULT LESSON.

"What is the matter, Mary?" said Anna to her sister, a little girl about eight years of age, who was looking sorrowfully into a book which she held in her hand. "Oh Anna, I cannot learn this lesson, it is so long." "What do you call a long lesson?" "This is a long lesson, it is sixteen lines; I have counted it twelve times, and every time it is sixteen lines, and I am sure I cannot learn it." "Have you tried to learn it?" "How long is it since you began to count?" "The clock struck five when I sat down." "And it is now twenty minutes past five; just read your lesson once for me."—Mary did as her sister wished. "I think that lesson is not very difficult, Mary; the words are plain and simple, I think you understand them all." "Yes, Anna, I understand them, but there are so many of them." "Well, do not think of that again: it is now half past five; just begin and read your lesson over and over again, until the clock strikes six, and then you can go and play." Mary began immediately, and read cheerfully for her sister, till six o'clock. Anna then told her to lay aside her book, and go and amuse herself.

At seven o'clock, Mary was called to tea; she had recovered her good humour, and when she had taken tea, her sister drew her affectionately to her, and asked her to recite her lesson. Mary began, and to her own surprise, recited it correctly. "My dear girl," said Anna, "you see how easily you have learned this lesson, although you thought you were sure you could not learn it; now I want you to remember this day,

whenever you have any lesson to learn or other duty to perform. You are commanded in the Bible "to take fast hold of instruction," and wisdom "says hearken unto me O ye children," "keep my ways, hear instruction and be wise, refuse it not;" and there are many, very many passages which prove the necessity of gaining knowledge. But you, like all others, must labour for it, and when again you think your lesson long or difficult, do not spend half an hour in trying to believe that you cannot learn it; or waste time in foolishly counting the lines." "Dear Anna," said Mary, "you always show me that every thing I am told to do is duty, and I will try to remember at another time what you have now said to me."

DEATH BED REPENTANCE.

An instance of repentance on a sick bed has lately come to my knowledge, and it has led me to reflect on what I have seen of such cases. God does sometimes make use of sickness to bring men to himself; but when he does so, and when we have true repentance while thus under the rod, their minds, I find, are never occupied with promises of amendment in future life, but with a deep sense of sin, and a humble prostration of the soul at the foot of the cross, for the mercy which they need, living or dying. Whenever I have heard the sufferer promising to lead a better life, should he be restored; returning health has invariably been followed by a return to sin, and the repentance renounced, if not denied. I always tell a man that he has to begin his work over again, when I find him meeting me with such promises and declarations. A proper distrust and abhorrence of himself, which accompany true conversion of the soul, will make a person very cautious, if not wholly silent, as to what he will do in time to come.—*American Pastor's Journal.*

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